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The Church
and
International Peace

A Series of Papers by the Trustees of

THE CHURCH PEACE UNION

IV

Europe's War, America's Warning

by

Rev. Charles S. Macfarland, Ph.D.

THE CHURCH PEACE UNION

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The Church and International Peace

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Europe's War—America's Warning

By Rev. Charles S. Macfarland, Ph. D.

Secretary of the Federal Council of the Churches of Christ in America, Trustee of the Church Peace Union, Member of the Continuation Committee of the World Alliance of the Churches for International Friendship.

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even this publican.

"I fast twice in the week; I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

"I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

One of the great beauties of nature is her mingling of things unlike each other, each serving the other's needs. The natural world is not like a scientific showcase or like a library of well-ordered books. This universal order, since the stars sang their morning song together, has been the blending of a multitude of things which, in our human knowledge of them, we have set apart.

Nature consists thus of unity in diversity. Her divided and subdivided kingdoms exist only in the thought of man. She is not like our human life, marked off into its political states with their boundaries and barriers. Her various systems pervade and penetrate each other. They live upon and by one another.

In our human order also, when we live its freest and most natural life, we do not gather ourselves together so much upon the basis of similarity as that of unlikeness. The family is the highest type of our mutual life and it is a bring-

ing together of the unlike and opposite. The gentle woman and the strong man, the little child and the great father, the brother and the sister. There are striking likenesses of feature and of temperament, but these are no more marked than the elements of unlikeness.

When, however, we pass out from this natural social order of God into the realm of our artificial human associations, we find that this divine law is everywhere perverted and repressed. In God's order it is the unity of unlikeness. Man's disposition is to bring together by similarities. The one completes the defect by some compensation and gives a real and final unity. The other takes one small portion, multiplies it by itself and issues in a system of inharmonious exaggerations, so that to him that hath much more is given, and from him that hath not is taken away even that which he hath.

Thus it has been the tendency of our human blindness and error to unite the like and to separate the unlike. We have largely ordered the world, not in complementary groups, but by a cold analysis into classes, so that each man, instead of living in the world, lives within his own little class. Here he finds his own ways of doing things repeated; his particular tastes are met, the limited judgments of his little mind are conformed to, and his words stand for wisdom among those who speak like him.

Thus our human society has been largely formed after the classification of a schoolhouse rather than like the organism of a family. Test this by the population of the city in which we live, by its rigid segregation of race and station. Witness it in our commercial life, with the barons of industry about the hotel table, while the sons of toil meet in their dingy hall. Apply it to the professions, to the calling of the ministry, and note how we classify men; and to our churches, in which we often say: "Our church does not have that class of people."

It is true that this principle is not altogether bad. It would not be bad at all if it were not carried too far. Our

deep mutual sympathies uplift us in common and invigorate the will and purpose. The trouble is that in proceeding along the lines of these classifications we have depreciated the finer graces of human life and have impaired its affections, so that everywhere upon the face of its sympathy is written the commercial title "limited."

In it there is more of self-will than of pity, more of the law of the survival of the fittest than of Jesus' larger law by which the strong are to sustain the weak.

Our tendency has gone all too far to find our equals and to associate with them; the weak with the weak, the strong with the strong, rich with rich, poor with poor, the cultured with the cultured, the uncultured with the uncultured, the wise together with the wise, and the ignorant with the ignorant.

We not only do this, but with a still lower aim and motive we like to talk with those who think as we do and who applaud our knowledge. We read the books that meet our tastes or justify our opinions and confirm our ideas and conceptions. We go to hear the preachers who echo our own notions and the tenor of whose words is to confirm us in our self-satisfaction. We resent those who stand over in contrast to us and again and again we assume the contemptuous attitude of faithless Scribes, "These people that know not the law which I know are accursed."

Thus we fall into a dwarfing egoism. We become, in our self-satisfaction, very near to the classic man who talked to himself, as he said, first because he liked to talk to a sensible man, and second because he liked to hear a sensible man talk. Our little narrow world reflects our little narrow self, or at best the class in which we have been disposed.

We have thus destroyed the family idea of nature and have substituted for it a well-ordered set of classes with the poor dullards to keep misery company, while the brilliant shine in their mutually reflected splendor and become, unknown to themselves, a society for mutual admiration. The result is that life has fallen largely into the order of the

survival of the fittest; to him that hath is given, from him that hath not is taken away; the weak become weaker and the strong stronger.

The great commotion in the social order of our day and generation is the effort to change this current which, in national life, takes the form of a self-deceptive patriotism, into the splendid order of democracy. In Europe, the main division is by nations; in America, by classes.

Each of these nations is fighting, in *others,* the very sins which it has itself committed. Each is fighting now a foe without, because each failed to fight her foe within. The seeds of this sin have been nurtured many years.

More than one nation had by newspaper and by its literature, contemplated this holocaust, sometimes with criminal levity. Each was unwilling it should come, but not enough unwilling. Even now it is talked of by more than one, with appalling complacency, as a more or less permanent event.

All have, in varying degree, either talked or acted an imperialism, and each has constantly increased the suspicions of the other. Men of all these nations had helped it to come by perpetually reminding themselves and the others that it was "bound to come." The national snobs were not of one nation alone. And in the final judgment, while the guilt for certain immediate acts may rest more heavily on one or two, they will all admit their share of guilt, and on no other assumption can we hope for justice at that judgment. And one thing had been absolutely neglected by each and all, although if anything stands out as the clear verdict of history, it is that no nation was ever killed by guns and powder, but that all who have gone down have died of injuries internal. Our statesmen, some of them, are telling us that Europe's war is America's warning; that we must get ready and that our readiness must be very much like that of Europe's nations; that we must do the very things that they for thirty years have done. They tell us that our chiefest need and our most permanent defense and our lasting security is a battle-

ship, which costs millions of dollars and takes years to build, but which can be blown to the four winds with a little torpedo that can be made in a day or two and costs a few dollars. But I want to approach it from another viewpoint, and put the warning in a different light. They say that we must get more guns and ships and shells. I want to point out a different kind of armament. They are dealing with one set of forces. I will try to deal with another. And one thing I admit, we must have either theirs or mine. Our nation must have forces either material or moral, and the only question is—which shall they be? It is either God or mammon, for no nation can serve two masters.

The duty of the hour for us is to understand the deeper meaning of the hour's deeds, to discover how they may be the means of ultimate regeneration, to seek how we may build the new Jerusalem, the holy city, upon the ashes of the old; and most of all to ask ourselves what should be our own state of mind and condition of heart at this moment, when the world has lost its way, and the civilization of centuries seems to be under the very curse of God. Our first duty is not to condemn the world, but to find out how it may come again to life and have it more abundantly than before.

For let us forget it not, far above this, another battle is being fought, one of whose armies may with right and truth appeal to God. Let us rise out of this conflict into the higher one, which is not against flesh and blood, but against the spiritual hosts of wickedness within the heavenly places of our own souls, the battle of eternal and ultimate realities and ideals.

Our President's call for prayer on the fourth of last October is said to have made the deepest moral impression in Europe of anything that has occurred during these past weary months. Had he, however, contented himself with upbraiding the nations of Europe, or had he reproached them for their folly, it would probably have had the opposite effect. Perhaps the moral power of his utterance was in that portion in which he besought us to humble ourselves and confess our

sins, for the great part to be played by the United States of America in the near future would be impossible were we to take a patronizing attitude toward our brethren across the sea, or to express our satisfaction with ourselves. It will, therefore, be wise and well, instead of lamenting the national misdeeds of others, to make this the solemn occasion when we turn our eyes inward and seek in an inviolable solitude of our national personality to stand face to face with the divine reality, and having judged our brothers, if we so must, proceed then to judge ourselves.

We read the utterances of Europe's university professors, and especially those of representative religious leaders, with unspeakable sadness, because they are filled with bitterness and scorn, with reproach and contempt for those who only a few short weeks ago were their brethren beloved. It shocks our moral sense and we lose, for the moment, our faith in human nature. But we must not forget that these brethren are not expressing themselves to us at this moment. We do not see their real hearts. Their utterances must not be taken at anywhere near their face value. They bespeak little more than nerves overwrought and minds illusioned. And who can tell; might not we ourselves be like them were our situation such as theirs? The best thing for us to do is to make this primarily a day of national introspection.

The blame is universal. We have all assented to a so-called balance of power, equipoised upon a sword, with bullets in the scale for weights. We have all agreed to secret alliances other than for reason and justice. We all share the peril of the sword because we have taken the sword. The differences are in degree and not in principle and kind.

It is becoming clear to us that with the piling up of armaments which invite conflict, and in which we have shared as well as others, the civilized world to-day has two alternatives. It is either all war or no war at all. The Atlantic and the Pacific have become very narrow, and we are by no means immune from this alternative.

The conflict in Europe was no mere accident. The ultimate causes of her woe are selfish ambitions, material competition, unfair advantages, suspicions, the doctrine that might makes the only right, the confusion of moral with physical power, the ruthless law of the survival of the fittest; in all which the militarists have been ably supported by the intellectuals and the aristocrats of the old world. It all goes back into history; its causes are remote and ultimate. It arises out of a false philosophy of human life, a false conception of racial relationships, and a false view of human progress.

Are we free from the danger of these ultimate causes? Is our inward social order, which corresponds so largely to that of Europe, as a whole permeated by an elevating philosophy of human life? Have we yet solved, by moral processes, the problem of racial relationships? Is our moral progress altogether according to the preaching of Jesus and the prophets? Are we, in our social life, seeking to save life by losing it? Are we dominated by the higher law of the survival of the fittest for the sake of the unfit? Do we throb with the pulses of what Baroness von Suttner has so beautifully called the international heart?

Even suppose we grant that, because of our newer and fairer opportunity, we are approaching nearer to it than the other nations; let us not forget that the nations of Europe are suffering, not only because of their immediate sins, but because of their past records. Admit, even that some one of these nations is primarily at fault, how about the past conquests of the others? But let us pursue the historical method further. How about our method of the past? All human progress must be construed and interpreted in relative terms, and with our larger opportunity, our more favored conditions, if we were not infinitely better than the other nations we should be infinitely worse.

The shadow at least of a world conflict is yet upon us. It was only a little far back that we were on the verge of a contest that might perhaps have become an Armageddon.

Have we, as a nation, been free from responsibility for the exploitation of the poor people of Mexico? Have we cause to wonder because they do not trust us and have little confidence in our good intentions? The peoples of the Far East have had occasion to exercise great patience with us, and they have been very forbearing. We have sent others to them than our missionaries. Our present treatment of Japan is irritating to her national sense of honor, and our inadequate methods for the protection of the aliens who are in our midst, and who have as much right in our midst as did our own fathers, are things to give us pause and cause the native hue of a self-glorying satisfaction to become sicklied o'er with the pale cast of thought.

Are the militarists of America, at least relatively speaking, very much better than any other militarists? Ask our President to tell you of the war lobby at his office doors a few short months ago clamoring for an attitude to Mexico that might have wrought incalculable ruin. And would not more than one of them, in the same environment, be readily transformed into a Bernhardi, and are not some of our intellectuals little better than a Treitschke or a Delbruck?

Let us turn our eyes inward and deal with ourselves. We have the sad story of that same militarism, only in another form, in Colorado, whose violation of law and order bears sad resemblance to the breaking of international law and order across the sea and which is due to the same inherent cause.

We are by no means free from a false and boasting patriotism. Our people have by no means caught the splendid spirit of Mazzini's eighteenth century appeal from the "rights of man" to the "duties of humanity." What would our people do were the occasions great? God only knows.

But, above all, witness the resemblance of our internal class consciousness and conceit and contrast it, if it can be really contrasted, with the setting over against each other of race and nation across the Atlantic. Does ours not bear sad witness to the philosophy of a Friedrich Nietzsche?

Our hearts sink at the failure of one great philosopher

and teacher of the old world to apply the splendid idealism which he has set before us on the printed page and because he now tells us that the relations between races can only be adjusted by conflict and subjugation, which is another way of telling us that his own idealism was a foolish dream. But have we not any scholars who under the same stress and strain would go astray and would readily limit their idealism within national bounds?

We are amazed at the recklessness and the mad presumption witnessed in the violation of neutral protection, and yet one of our own states is at this moment in danger of seeking the same narrow, false self-interest so that our Federal government, as our Secretary of State regretfully admits, is powerless to insure the inviolability of its own sacred treaties, and that state and its people say they will not wait, because the issue is self-preservation.

Our saddest thought has been that *Christians* should be at war, and that they should support so false a patriotism. Is not this animated by the same individual experiences as those of our own Christians selfishly living within their own class limits, expressing their own class consciousness, giving vent, if not to class hatred, at least to class contempt? Have our Christians in the United States of America ever witnessed clearly Peter's vision that God is no respecter of persons? It is sad indeed to witness in Europe race antagonism and race contempt crushing out Christian sympathy and love, but have we within our borders a brotherhood and sisterhood which constitutes a divine democracy? I think it was a German philosopher who once uttered the beautiful thought that religion was reverence for inferior beings. Have we attained that height of thought in our estimate of other states and races?

We clearly recognize that no peace can come to Europe unless it be the peace that comes from justice, but yet within our own land thousands upon thousands of our people live in a continuously armed truce and we have here a social and industrial order still awaiting the peace of justice.

Just as the mills and factories of Europe are turning out weapons of hatred and destruction, so our mills are manufacturing hatred in human hearts and our mines hide deep in the earth, an injustice which is being transformed into ill-suppressed violence. What I am trying to remind myself is this—that the same malevolent forces, the same ultimate causes, the same specious philosophies, the same insane expedients are at work with us as those which on a larger scale are wrecking Europe.

Perhaps the chief of all causes of every kind of warfare is the desire for mastery, the lust for domination. We have that same thing except that it exists between classes instead of between nations. Across the sea there has been for many years a process of unification of nations with its intensification of prejudice which have now set nation over against nation in deadly array. We have the same phenomenon between classes in our midst, and the bombs beneath the seats of our judges are premonitions of a greater danger to us than any that may await us from without.

Another cause of the world conflict is the rise of submerged peoples, and we have here submerged peoples by thousands struggling for air and light and freedom of opportunity. If you think this is not so, read a few of the papers and magazines published by our organizations of labor, not to mention some others, and then read the magazines published by our industrial manufacturers.

We have the sad spectacle of the nations of Europe calling upon their tribal gods, each nation trying to think of itself in relation to its god. We are not far from that same individualistic class creation of deities. Great masses of our people are looking for their uplifting toward a revolution, and it is largely caused by the way in which our rich flaunt their riches in the face of the poor and emphasize the wide gulf between Dives at his table and Lazarus at the gate.

The real prophets in Europe have been for many years warning the nations of their mad materialism. We have the same insidious foe of social progress among us, and it exists

not only in high places but also among the lowly, for to worship the Mammon that other men possess is no better than to worship that which we possess ourselves.

The conflicting, or seemingly conflicting interests over there have engendered and nurtured these hatreds. We have the same supposititious conflict intensifying the same hatreds. Read, if you will, the recent address of the president of the National Manufacturers' Association, or the report just from the press of the president of the great mining company, and then read with them, at the same time, the record of the same events by those who are arrayed in conflict against them. Remember that these are not isolated instances, that these men are the mouthpieces of great classes and masses of mankind upon whose mutual relations our national life depends.

The over-sea pronouncements about nations crushing each other sound very much as though they might have been made at a dinner of a great association of manufacturers held recently, or at a gathering in some dingy hall of their open foes in the world of industry.

We have built up deliberate and powerful organizations, legitimate when limited to the purposes for which they primarily exist, but in fact devoted to the destruction of other movements and bodies of men, equally to be sanctioned in their original intent, upon a class basis, and a class hatred as clear cut as the shameful breach between the striving nations; and then as the issue of this, other great bodies of men and women, so frantic in their sense of despair that they become industrial premillennialists and are agreed that the whole social structure must be destroyed by dynamite and arson.

These warring classes are as ignorant of each other and each other's inmost thought as any nations divided by a great wall of China.

It is said that one nation over there is attempting to convey its culture by force, but these utterances, whether or not they represent that nation, do not sound unlike some of those giving expression to our superimposed philanthropy

as a substitute for human freedom and divine justice. It is said that one of these nations proclaims itself as the divine custodian of God's blessings for the world, and this sounds very much like the familiar phrases of some of our leaders of industry who go farther than to talk about what they call their own business and talk about a benevolent, paternalistic feudalism which denies the democracy of the Hebrew prophet and the Christian Messiah; and I suppose if any of the preachers in Europe had interposed they would have been told to keep close to their own business of preaching the Gospel. Just as the militarists of Europe declare the pacifists to be mild but dangerous fanatics, so again and again before our face our prophets of God's new social order are put to shame.

It seems to me that the same principalities, the same powers, the same rulers of the darkness of this world are at work in one continent as in the other, in one between its nations, in the other between its classes.

The poor people of Europe have been betrayed, both by their lords and by their own social leaders just as, under the same haggard philosophy, our working men, misguided by feudal protectors, or by their own false leaders, are often, like Jesus, crucified between two thieves. And I am not sure but what the waste and want by war is under the same specious philosophy as the waste of strike and lock-out which are now almost daily occurrences with us. And we have the discouraging attempt of aspiring but misguided creatures, seeking to destroy the social plague by burning down their own houses, because we have not shown them any better way of doing.

It is clear to men of vision that the old international order of Europe is absolutely broken down, and that a new order must take its place, but this is no clearer than that the governing powers of our internal social life have failed and that a new order must surely be brought about either by the transforming power of a great gospel or else must rise from out the ashes of the old.

And the new order must come, both here and there, by the same great spiritual transformation, the appeal of a higher imaginative pity, the conservation of human heritages, the unwillingness that even one of these little ones should perish and above all by diverting all that is high and holy in the fighting spirit of man by setting before the eyes of men the great moral equivalents of war, so that mankind's scarlet sins themselves may be as white as snow and their now crimson conflicts shall be as white as wool, as they shall, instead of fighting each other, fight for each other, the moral battles of our humanity against disease, injustice, inhumanity, and every subtle foe of our common human progress. For we have not yet even tested, except in a very timid way, what this newer humanitarianism may do to bring forth heroism, courage and endurance, and the very wrath of man may yet be made by God to praise him; for even now, down in their hearts, as Ruskin declared, men worship the soldier, not because he goes forth to slay, but to be slain.

We wonder at the powerlessness of the Christian institutions of Europe, with the helpless Pope and the Protestant church caught up in the maelstrom of a false patriotism, and yet within these past few months, in Colorado and in Michigan, in the cities of Lawrence and Paterson, we have had witness of the same helpless church and synagogue. Just as the church in Europe is futile because it is bound to the state which determines its social institutions, so the church in the United States is fettered to a false and passing social status. As the church in Europe is divided by its racial hatreds, so the church in the United States has as yet failed to demonstrate the reality of any racial brotherhood. As the church in Europe is divided among itself, so in our own land, with our disintegrated religious forces, problems of social justice have been looking to us with beseeching voice, and we have found ourselves obliged to face them, or worse still, to shun them with shame upon our faces and with a bewildered consciousness, our spiritual authority not equal to our human sympathy, because it is so sadly divided.

Remember that I am given the restricted task of presenting only one side of the picture. Thank God there are great forces for social righteousness; we have the beginnings of a great revival of the church and of religion in new and splendid terms, and the church will dare, so I profoundly believe, to appear as a leader and to express her spiritual authority in our midst.

But let us not fail to remember that we are to reckon with the same demoniac forces as those which have ruined Europe. Let us profit by the sad example and learn as a nation not to ask God to be on our side, but to pray with Lincoln that we may be found upon the side of God. Let us not forget that we as a nation must purge ourselves in order that we may be ready to take the great part to which God and our age are about to call us. Our age and generation call for a solemn, searching, fearless utterance of solemn, searching, and fearful truths.

The prophet is to proclaim the full fatherhood of God, a God who rules His household with the unwavering hand of justice and with a heart of love. Thus the invocation of the Heavens for divine justice and the cry of an Infinite affection meet and mingle with every human cry that rises upward for human justice or of human suffering. A true father will not let his children hurt each other either by malice or neglect, and he does not love the strong child better than he does the weak.

We need a deeper and more tormenting sense of sin, a profounder consciousness of the eternal truth, that a sin, whether of indifference or intent, against our brother or our sister is an offense against an outraged and righteously indignant God, that social morals and personal religion are one and inseparable, now and forever, that God is not a seller of indulgences at any price.

The third article of our message is the absolute certitude of judgment. Shall not God avenge those whose cries come up to Him, day and night? Yea, speedily He will avenge them.

The final message is redemption, the redemption of the individual in the world, and through Him of the world itself, and there is no redemption of either without the redemption of the other.

The Gospel is emasculated, the pulpit is superfluous, the church of the living God goes out of existence, when the truths of the Gospel, the vocabulary of the preacher, and the constitution of the church no longer contain the words *God, Sin, Judgment and Redemption,* and they are gigantic and capacious words, belonging to a vocabulary that can interpret the whole universe of right and wrong, both individual and social. They are applicable to every problem in God's world. The greatest prophet of the Old Testament, without one hesitating utterance or deviating line, declared that the protection and peace of Israel, in her international relations, were to be secured only when within her own borders oppression ceased and justice found its way to the abode of her children, and not until then could the sword be beaten into the ploughshare.

Oh, if the nations of Europe had only thought less about their foes without and more about their foes within. We blame them because they are not democratic either in form or in fact, but perhaps there is still greater danger to the nation that has the form without the fact; that raises hopes before its people which it does not enable them to realize, and ideals before the world, which it sadly fails to demonstrate within itself.

Perhaps it is worse, if with our confessions and our creeds of national brotherhood, denying class and repudiating distinctions of race and color and previous condition, declaring that there be no potentate and no serf, disclaiming rank and title, we content ourselves with form without the living fact. Ours is as yet a bewildered and confused democracy.

The nations are still suspicious of us. Japan has an attitude of watchful waiting as to whether or not we are a just people. China has her alternate hope and doubt, and is mercurial in her temper toward us. The little nations to the

south are not quite sure of us, and the most hopeful sign of this day and generation was that three of them did try us once and did not find us wanting.

We need to arm ourselves against them; yes, but we shall do it best by disarming them of their doubts and their lingering suspicions. Confidence, as every man of business will tell us in the relations of our trade and commerce, is the only ultimate security of the relations between nations. The unselfish return of China's indemnity was worth at least one battleship to this nation.

Justice is our noblest armor, but our only pledge for the nations of our justice to them is that of our internal justice between our own peoples.

The new patriotism will begin to transform the world when one nation makes her own people see that to love one people truly is to love all peoples, and that the loss of a nation's honor is infinitely worse than the loss of land, and that her service to other nations is the measure of her greatness.

Mexico is really waiting to see if we shall disclaim and repudiate, and perhaps bring her exploiters to the mind of Zaccheus, and whether we shall send into her midst the messengers of light. And now the eyes of the whole world are on us. It does not yet know whether our democracy is real or specious, and whether the whited sepulchres without are inwardly filled with dead men's bones. The eyes of God are on us. At this moment the vineyard is in our possession and it is ours to say whether or not, in us, the parable shall be fulfilled. But if our own house only can be set in order, we shall, under the hand of God, become the world's messiah. By self-discipline alone is moral domination won and the surest way to protect ourselves without is to purify ourselves within. And the Hebrew Scriptures had a word for the saving remnant, the Servant of Jehovah, who were to save Israel and through whom Israel was to save the world, and it was a word which implied humility and meekness.

The world has not yet fully tested the power of emula-

tion, and when it has, it has been the emulation of armaments and battleships, the creative powers of death rather than of life. It has been tried a little. Japan has shown at least the possibilities of the response of a nation to examples of moral as well as economic progress.

And now, when all else has broken down and the darkness about them is so dense that the light cannot be mistaken, let the nations see in us a national greatness that rests on the power of our ideals, whose domination is that of moral power, which can weld together divergent powers and peoples in her midst by mutual interest and affection, whose people have equal rights and justice because the strong help the weak, whose patriotism is that of duty and service rather than of rights and privilege, a nation that will rather suffer wrong than do a wrong, and they will see the power of moral conquest, then shall they see that they have "spent their strength for nought and vanity," that they have been "sold for nought," but may be "redeemed without money."

Thus shall the Lord "make bare his holy arm in the eyes of all the nations and all the ends of the earth shall see the salvation of our God." Thus shall we enlarge, stretching forth the curtains of our habitations, lengthen our cords and strengthen our stakes, spread abroad on the right hand and on the left, our seed shall possess the nations and make the desolate cities to be inhabited. The nations shall come to our light and kings to the brightness of our rising.

During these latter days I have been accused of holding a flimsy faltering patriotism and have received some letters full of satire and of scorn. But is it so, is the patriot who wants to love his country because she is the protector of the weak as well as the possessor of her own strength, a home for the oppressed, guardian of the others' liberties, as well as the protector of her own, is he a weakling or a traitor?

And so

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice;
An humble and a contrite heart."

But

"If drunk with sight of power, we loose
Wild tongues that have not Thee in awe;
Such boasting as the Gentiles use,
Or lesser breeds without the Law;
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

Thus may we fulfill the prophecy of the Quaker poet:

"Thy great world-lesson all shall learn,
The nations in thy school shall sit,
Earth's farthest mountain tops shall burn
With watch-fires from thy own uplit."

Dear friends, let us think well of all our misguided brethren over the sea, led as lambs to the slaughter, for even though we may deem them stricken; smitten and afflicted of God, let us not forget—that they bear our griefs and carry our sorrows, that they are wounded for our transgressions, are bruised for our iniquities; the chastisement of our peace is upon them; and that by their stripes we may be healed.

The Church Peace Union

(*Founded by Andrew Carnegie*)

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